



# Glorious Historical Heritage of Patan: Sahasralinga

An extensive analysis of the Past to the Present and Future Challenges from Conservation approach.

<sup>1</sup>Prof.(Ar) Mayurkumar B. Prajapati, <sup>2</sup>Vaibhavi Kapoor

<sup>1</sup>Associate Dean (Research) and Associate Professor, <sup>2</sup>Undergraduate Student (B.Architecture)

<sup>1</sup>Faculty of Architecture, Design and Planning,

<sup>1</sup>Ganpat University, Kerva, Gujarat

**Abstract :** Patan was the capital of Gujarat for 650 years, from 745 to 1411 CE. It was also a thriving center of Jainism. Sahasralinga is one of the many artificial tanks built in different parts of Gujarat under the patronages of Jayasimha Siddharaja (1092-1142 AD). It is a Monument of National Importance protected by the Archaeological Survey of India. Sahasralinga Talab was a large reservoir named for the 1,000 shiv lingas it was supposed to have had on its banks. Out of the 7-hectare spread of ruins, only 10-12 per cent has been unearthed, excavated in 1942-43, and though it was destroyed three times in attacks, its splendor is still evident. This article is a collective work of 16 students from the Faculty of Architecture, Design and Planning, Ganpat University (GUNI-FADP) for possible rejuvenation and/or conservation of the historical monument.

**Key Words – Sahasralinga, Patan, Heritage of Gujarat, Architectural Conservation, Water bodies of India, Māru-Gurjara architecture, Chalukya Dynasty**

## 1. Introduction

The Students of the Institute of Architecture, Ganpat University have undertaken the Mission Amrit Sarovar which involves rejuvenation and protection of the water body which is the historical water reservoir in North Gujarat at Patan known as "Sahasralinga" under the Mission Launched by our Honorable Prime Minister Shri. Narendra Modi Ji which is "Mission Amrit Sarovar – Jal Dharohar Sanrakshan". The team consists of a total of 16 students from 3rd and 4th-year Architecture along with B. Des (Interior Design) students of 3rd year, under the guidance of Prof. Mayurkumar B. Prajapati (Associate Dean-Research and Associate Professor- Ganpat University). The report is submitted based on the observations between 18th July to 5th August 2022.

"Sahasralinga" or "Sahasralinga Talav" is among the many artificial tanks built in different parts of Gujarat under the patronages of Jayasimha Siddharaja (1092-1142 AD). There was earlier a smaller tank named Durlabh Sarovar at this place, built by King Durlabhraj Solanki. Jayasimha Siddharaja in the early part of the 12th century expanded and decorated this lake with temples, kundas, ghats, and various other buildings, including the Palace and educational institutions and Dharma-shalas. It is a Monument of National Importance protected by the Archaeological Survey of India.

In medieval times, Patan served as the capital of Gujarat's Chavda and Chalukya kingdoms. Vanraj Chavada, a monarch of the Chavda dynasty, founded it. The city has a long history, and throughout many Hindu and Muslim kingdoms, it flourished as a commerce hub and the regional capital of northern Gujarat. It was also referred to as "Anhilpur" or "Anhilvad-Patan". The contemporary city, which is a managed municipality, serves as the Patan District's administrative centre in the state of Gujarat. The city is home to several mosques, dargahs, rojas, and Hindu and Jain temples. It is a historically significant location that was formerly on the banks of the ancient Sarasvati River, which is now believed to have vanished. There is a large, historic mark in Patan.

The stunning Rani-ki-Vav stepwell (A world Heritage Monument under the UNESCO) from the 11th century and the adjacent Sun Temple at Modhera are all famed for the city (Patan). Sahasralinga Talav, also known as "the tank of a thousand lingas," is located not far from the well-known stepwell.

The talav was established under Chaulukya's (Solanki's) authority. Archaeological Survey of India has it under protection as a Monument of National Importance. Originally called Durlabh Saravor, the Sahastraling Talao was built by King Durlabh Raja and rebuilt and refurbished by King Siddharaj between the years of 1093 and 1143 A.D. Water was drawn from the Saraswati River at Sahastraling Talav's deep RudraKupa and allowed to flow through the channels in the stone intake before entering the circular tank. Nearly 1000 little temples were built between the inlet and RudraKupa. Talav isn't simply a pretty "tank," to put it briefly. It is a complex water management system made-up of brick and stone and spread across 7 hectares, including canals, channels, sluice gates, a natural filtration system, and other hydraulic structures. Much of the tank complex has not yet been excavated, but what has been found, even if it is in ruins, is a delicate combination of technology and craftsmanship.

## 2. History



### 2.1 The Glorious History and Architecture of Patan

In 802 CE, Vanraj Chavda established Anhilpur Patan as the state's capital. Anhil Bharvad, a friend of his, was honoured with a capital name. The Vanraj Chavda and Solanki or Chaulukya dynasties made "Anhilpur" or "Anhilvad-Patan" famous as their capital. King Bhimdev, Siddhraj Jaysinh, and Kumarpal, three strong rulers, governed Patan. In various Chaulukya kingdom eras, Udan, Munjal Mehta, and Tejpal—Vastupal—were secretaries to the Kings. The city of Patan was the capital of Gujarat for almost 650 years, from 745 to 1411 CE, and was ruled by a succession of dynasties - the Chavdas, the Solankis, and finally the Vaghelas. It was under Solanki rule (942-1244 CE) that "Anhilpur" or "Anhilvad-Patan" developed as a center of trade, learning, and architectural achievements. However, it was during the rule of Siddhraj Jaysinh (1092-1142 CE) that Anhilvad-Patan reached its zenith. It was also a thriving center of Jainism, and the Solanki rulers commissioned a large number of Hindu and Jain temples, other religious structures as well as civic works. Hemchandrachrya, Shanti Suri, and Shripal were only a few of the Jain scholars who had given the kingdom guidance. Writing on grammar, philosophy, and modern history, Acharya Hemchandrachrya was a polymath and scholar of the Jain faith. As "the all-knowing of the Kali Yuga," he earned the moniker "Kalikal Sarvgnna."

Two well-known architectural landmarks have been designated as national monuments. Sahasralinga is one of them, while Rani-ki-vav Stepwell is another. In the State of Gujarat, the town of Patan is home to the delicately built stepwell known as Rani-ki-vav. On the Saraswati River's banks, it is situated. The Rani ki Vav was constructed as a tribute to the queen Rani Udaymati of the 11th-century AD monarch Bhimdev. On June 22, 2014, UNESCO included it on its list of World Heritage Sites. Sahasralinga, also known as Sahasralinga Talav, is a historical structure in Patan that was constructed in the Middle Ages under the control of the Chaulukya (Solanki) dynasty.

The reservoir, Sahasralinga Talav, meaning "Lake of a thousand Lingas", was built just North of Rani-ki-Vav, over a lake originally known as Durlabh Sarovar. The architecture represents the integration of careful water management with the sanctity of water. Out of the 7-hectare spread of ruins, only 10-12 per cent has been unearthed, excavated in 1942-43, and though it was destroyed three times in attacks, its splendour is still evident. There is a finely carved three-ringed sluice gate that channelled water from the Saraswati River into the reservoir, and it is said that the lake had inbuilt natural filtration. The reservoir contains elaborate sculptures of deities and impressive columns that once supported a ceiling. Sahasralinga Talav was a large reservoir named for the 1,000 shiva linga or shrines it was supposed to have had on its banks. Today, not a single shiva linga or shrine can be seen, though ruins of what could have been a temple exist at the end of one embankment with some pillars still standing upright today. It was constructed by combining the elements of Architectural details, knowledge of water management systems, and religious beliefs. The lake comprises elaborate water management systems like canals, water channels, sluice gates, filtration systems, and reservoirs.

The lake was completely submerged in sand and was unearthed during an excavation exercise done in the 1940s by the ASI. However, the mentions of the lakes can be found in numerous ancient pieces of literature like the Saraswatipurana, Samarasu (ancient Gujarati poem), Prabandha Chintamani, and Ai-ne-Akbari.

### 2.2 Fall of Anhilwad-Patan

"Anhilpur" or "Anhilwad-Patan" flourished for 300 years, but then its glory ended. During the Vaghela rule, towards the end of the 13th century, Ulugh Khan, a commander under Alauddin Khilji, plundered the city and destroyed it completely. In the 15th century, Anhilwad-Patan and the talav declined as the centre of power moved to cities like Champaner and Ahmedabad. The assassination of Bairam Khan, the Mughal army's supreme commander and the guardian and tutor of Emperor Akbar, served as a significant historical event that defined this time period. Following a boat voyage, Khan was fatally injured on the banks of the Talav in 1561. Even today, many tombs can be found around the site.

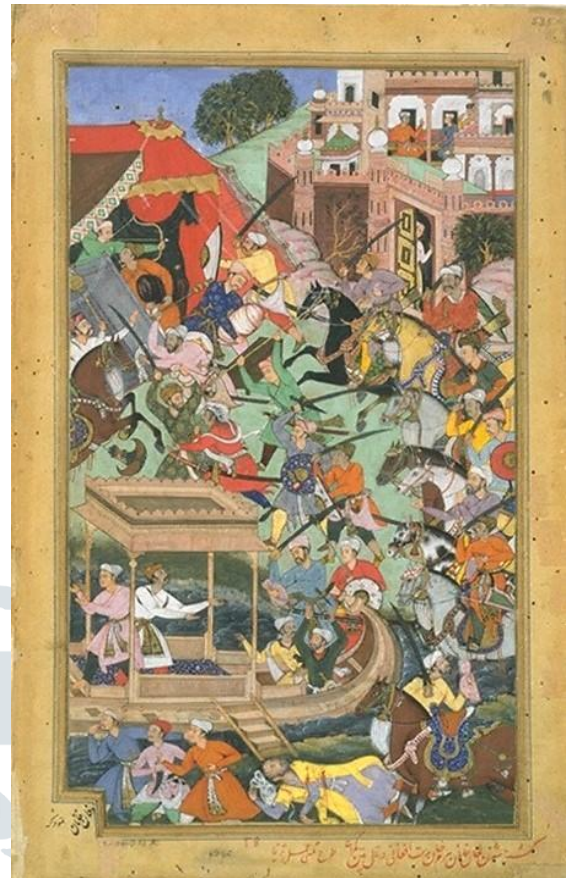


Along with the human destruction of property, natural forces and phenomena have played their roles significantly. It is highly instructive to find the deep chasms developed on both sides of the earthwork. This slow process has washed out a large part of the sides and changed their appearance. The other destructive element is the blowing sand. It has settled over the tank. The local water action combined with the wind action has already buried the old tank and even the old land surface near the river.

### 2.3 Destruction of the lake

Alf Khan, a general and brother-in-law of the Delhi Sultanate ruler Alauddin Khalji (r. 1296–1316), attacked Patan in the early 14th century. The lake survived, but the shrines along the banks were destroyed. The lake remained in fine shape until Akbar's rule since it is said that Bairam Khan, Akbar's instructor, was killed after returning from boating in this tank in 1561 while passing through Patan on his trip to Mecca. Over time, the paved lake embankments were removed and the temples were destroyed. The city was allegedly flooded and the lake was devastated as a result of a significant flood on the Saraswati River. Phati-pad-ni pol is the name of a lake bank that faces the city, indicating that the lake might have burst out from this side. This was discovered during an excavation operation carried out in the early 1940s. It had been entirely buried by sand and mud. The reservoir was allegedly damaged three times over the years during different attacks. However, some of the structures that are still standing now demonstrate how durable they were when they were created, even before there were any contemporary technologies!

Sand-based earth banks are vulnerable to erosion gullies, which culminate in the natural destruction of the earthwork. A significant portion of the sides have already been washed out and transformed their character due to this sluggish process. The sand that is blowing is the other harmful component. It's accumulated on top of the tank. The former tank and even the old land surface close to the river have already been submerged by local water action and wind activity. This effect is so intense that it's possible that during the seventeenth century, the tank's character was lost due to silting and wind-borne sand and only the high banks could survive and be utilized.



### 2.4 Earthworks

This region is bounded by broad lines that show a trapezoidal shape. It is approximately 90 meters wide at the base. The top has been evened. But these excavations show that they require regular maintenance. The following characteristics, particularly on the western side of the canal, are revealed through an investigation of these earthworks. For a height of nearly two meters, black clay is seen overlaid above the earthwork. An important question concerning the availability of black clay is brought up by this feature. It is well known that in Gujarat, black clay grows in areas of substantial rainfall or where there is standing water. The latter circumstance is present in Patan, hence the black clay is an indication that the tank has indeed been desilted. The earthwork was lower than it is now when this tank was desilted. This condition reveals the existence of an earthwork, the attempt at desilting, and the elevation increase. There is still more work being done to raise it above this point. The other phenomenon in the work is the presence of monuments that are indicative of later use. The monuments that are traced on the earthwork fall into two categories. These are the scattered stones and the funerary monuments, and constructions of brick and earth.

### 2.5 Scattered Stones

On the northern side of the earthwork, these stones are scattered. These sandstone fragments are elongated and rounded. Some of them still have damaged antique sculptural elements, while others have all of the embellishments removed as evidenced by chisel marks. They are scattered around the earthwork in various locations. They appear to be old architectural parts that were altered for use in the future but were left on the site. The other sort of scattering consists of fragments of Sikharas, shattered pictures, and other remnants of religious buildings. They are also artefacts from a bygone era.

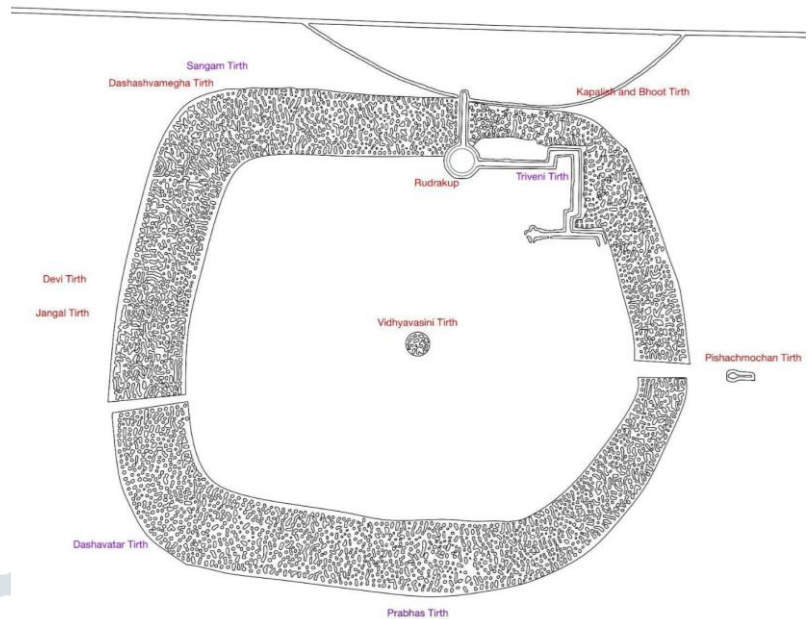
### 2.6 Funerary Monuments

The burials and mausoleums are the other artefacts on the earthwork. On the northwestern and western sides of the earthwork, burials are depicted. A large number of these burials exhibit masonry made with various bricks, brickbats, etc. One brick mausoleum to its south and Saiyad Hasan's mausoleum is also substantial structures. The former is situated in a sizable compound. There is a lot of marble within. Goddesses, āmalakas, and other intricately decorated pillars on some of them suggest at least two stages of religious activity. It's also not worthy to observe that they may be seen in the earthwork at two distinct elevations. For chronology, these characteristics demand careful attention.

### 3. Architecture

#### 3.1 Design

Sahasralinga, as previously mentioned, is situated in the northwest part of New Patan. It is positioned near the Rajagadhi area. The form of the tank is shown by a series of mounds that designate it. These mounds demonstrate that over time, they were both eroded by nature and fortified by human effort in addition to being demolished by mankind. Numerous intriguing alterations also appear to have occurred as a result of this attempt. The material that is currently available exclusively praises the tank. The form issue is based on literary and historical correlations, but another link with the Sarasvati Purana is particularly intriguing since it speaks about Sahasralinga. This tank is described in the 15th and 16th Sargas of the Sarasvati Purana. Its summary discusses two characteristics. The constructional aspect is one of them, while the tirthas are the subject of the other. There is sufficient information to compare the earlier with the revealed remains.



#### 3.1.1 Shape

The form of the tank can be determined from various previous data, which includes, but is not limited to, articles of various modern archeologists, Ancient Puranas, etc. and all are really fascinating. As was mentioned above, the preceding authors believed it to be circular. Modern authors, believed it to be rectangular. The excavations, however, reveal an acute angle to the east. Evidently, some explanation was necessary for this finding. Dr. Hiranand Sästri suggested that an earthquake may have caused the angle. The features are not dislocated according to the  $108^\circ$  obtuse angle. The tank would be a pentangular one if it had this angle on all sides.

When examined from within, the location of the mounds appears to reinforce this characteristic. This circumstance demonstrates the original form and the building method used in many public water and irrigation projects. But to the casual observer, the angles look rounded, giving the tank a round appearance. The older authors compared it to a valaya or a gourd as a result of their observations of the round sides. The excavations also show that a stone facing was added to the earthwork's side. The north-eastern side of the earth structure had steps and access doors, possibly along the side of a ghata. All of these facts, however, bring up issues with chronology and literature correlation.

#### 3.1.2 Area

The tank's size was described, however, neither the earthworks nor the floor surface was correctly measured. It can be observed that the earth's work reflects a diameter of roughly a kilometre and a diameter of around three kilometres. This measurement indicates that the tank was of the Vyasa of a Kosa when compared to that of Vadnagar and determined using the Indian standard in use at the time of its construction.

The Bakasthala earthwork is seen at its proper centre. The pentagon's inner side size can be estimated to be 17 hectares based on the survey of these features.

#### 3.1.3 Volume

The depth of the tank is an interesting feature. In a study of the structural features of the exposed bridge, the ledge of the platform in the tank indicate that the tank would contain a water column of about 2.5 meters. If this is assumed to be the general depth of the tank it would contain about 42,06,500 cu. meters of water when the tank would be full. The excess water would be taken out by the waste weir.

#### 3.1.4 Key Elements

**Rudrakupa:** It is a well with a diameter of 48 meters and a depth of around 2 meters below the main intake channel, is situated on the south side of the main lake. It is connected by two channels. The North-South channel (95 X 5 Mtr) serves as a water intake from rivers and the East channel was used to fill the pond with water. Rudrakupa was constructed to enhance the flow of the river's flowing water. Rudrakupa was appropriately called because it controlled the flow of the Saraswati River in the same way that Shiva's deity Rudra controlled the Ganges River.

**Channel:** The water channels are interlinked with each other with a few twists and turns. The twists and turns of the water channels are very similar to the modern-day pipelines but on a much larger scale. Hiranand Sastri (1878–1946) was an Indian archaeologist, epigraphist and official of the Archaeological Survey of India who was involved in the excavation of numerous sites including Sahasralinga, excavated a channel used to take water from the Saraswati river. This channel is 95 meters long and 5 meters wide. Since the northern part of this North-South channel is higher than the southern part, it is clear that the water in the Rudrakupa was taken from this canal from the Saraswati river located on the Northside of the channel. However, the southern end of this channel is 1.2 meters lower than the Saraswati river bank to facilitate water intake. To the east of Rudrakupa is another channel about 145 meters long. Through which the water was fed into the main lake. In the structure of this channel, steps were taken out at a certain distance. According to mythology, Shivlingas were installed on these steps. So the water coming into the lake first comes after anointing the Shivlingas.



**Triveni tirth:** There is a final carved three-ringed sluice gate that channelled water from the saraswati river into the reservoir, and it is said that the lake has inbuilt natural filtration.

**Shiv temple:** Near the middle of the eastern embankment are the remains of the old shiva temple, comprising the basements of the pavilions together with a colonnade of forty-eight pillars. At the foot of Rajagadhi, close to its northwest corner and the south of the railway line, there is evidence of a large Shiva temple. Its magnificence may be seen in the remnants of marble sculptures and sandstone pillars with Vedas deities. The Sahasralinga Shiva might have worshipped at this temple. The potential for its identification as a Sahasalinga temple is indicated by the temple's proximity to the place, the legend surrounding the Sahasralingas, and its size. The Sarasvati Purana places it after the Dasasvamedha. This seems to give further support to this identification. However, this does not mean that other temples of Shiva did not exist here.

### 3.2 Hydrology

#### 3.2.1 Entry of Water

The channels, wells, steps, side elevation of the tank, and a bridge were the most significant tank remnants that Dr. Hiranand Sāstri had discovered. From the Sarasvati to the tank, a lengthy canal measuring 95 meters in length and 5 meters in width was discovered. The tank was connected to the water supply via this conduit that went from north to south. The levels show that the southernmost point of the channel is approximately 1.20 meters down from the river's base. This would allow for good water movement. A round well was found on the channel's southern end. This round well was excavated to a diameter of more than 48 meters and two meters below the base of the channel.

This well had an opening on its eastern side that extended 145 meters eastward, connecting it to another channel. At a distance of 0.6 meters from the channel's base, three 1.5-diameter circular sluices were installed. These three sluices allowed water to enter the tank, which it did, filling it full.

The tank's sides are made sturdy with brick construction, and the stone facing, which is visible on numerous steps, strengthens them even more. This stone construction travels 22.20 meters north of the sluices. From here, it runs for 95 meters before turning to the east and continues for another 56 meters until developing a platform. A ghata with a flight of steps and a doorframe on its north is almost in the exact centre of this side. On the lintel of this doorframe is an Arabic inscription.

A bridge 3.40 wide extends into the tank from the western edge of the platform for a distance of 53.60 feet, where a platform of 15.60 x 14.80 is constructed. To get to the water, steps are provided. The southern edge of the main platform stretches 66.50 meters to the east before making a sharp curve to the south that lasts 7.40 meters. This angle is approximately 108°.

#### 3.2.2 Waste weir Channel

There are remnants of the waste weir channel on the western side, close to the tomb of Saiyad Hasan. Architectural fragments are seen adhering to the wall on its sides. This canal is 18 meters wide and may be seen clearly for up to 28 meters in length. This channel is filled on the western side. However, it appears that the depression that collects the rainwater from this region follows the earlier Sarasvati canal.

### 3.3 Context

#### 3.3.1 Rani no Mahal

In the centre of the tank, the complex is a large ruin, with an octagonal rauza (translate) built of lakhori bricks. Popularly known as rani no mahal, not much of the structure remains.

#### 3.3.2 Bakasthana

It is an octagonal structure of lakhori bricks. On its west structural remains possibly of a mosque are observed. In the local tradition, it is referred to as rani-no-mahal. It was assumed to be a temple of Shiva or goddess, but no remains of architectural fragments of a temple were visible.

#### 3.3.3 Jasma Mata Temple

The ancient texts describe the Jasma Mata Temple. It is believed that king Siddhraj Jaysinh built the temple after the girl for whom he constructed the lake i.e. Jasma Odh.

#### 3.3.4 Bairam Khan's Tomb

Marking this period was an important historical event that unfolded at the talav – the assassination of bairam khan, guardian and mentor of emperor Akbar and commander-in-chief of the Mughal army. Khan was killed on the banks of the talav after a boat. ride in 1561.

### 3.4 Urban Impact

#### 3.4.1 Religious

According to ancient texts like Saraswatipurana, there are numerous tirths and temples on the edge of this lake.

**Triveni Tirth:** According to a few ancient writings, this lake was crossed by the rivers Ganga and Yamuna in addition to the Saraswati. The term "Triveni" came from the letter, which assumed that the water flowing through Rudrakup did so through three holes. Additionally, the Puranas indicate that the goddess Saraswati lived with her back to the East (Prachi), hence the holes must be to Rudrakup's East. Thus, it can be claimed that the water was first forced to flow towards the Rudrakup before being forced to flow from west to east.

**Kapalish and Bhoot Tirth:** Ancient literature makes reference to the Kapalish Tirth, and it is also thought that the Bhoot Mata and Bhooteshna temples were located in the same general area as the crematory, or to the north of the lake. The Bramhakund and Vishnukund were located on the lake's southern side, close to the river, and the Pushkar Tirth was located on the northern side.

**Pisachmochan Tirth:** The Purans and other writings have made reference to a Tirth of Lord Mahakal. The temple is thought to be on this side of the lake close to the Rani ki Vav because the route to Malva is on the eastern side of Patan. The Dargah of Saiyed Bahman now stands in its place.

**Prabhas Tirth:** It was present on the lake's southern shore, as was explicitly described in Saraswatipurana. Since Somnath was the god of the Solanki monarchs, Ramanlal assumes that it is Somnath's temple. (Kuldevta)

**Dashavatar Tirth:** There was a temple dedicated to Dashavatar and a tirth for it, according to Saraswatipurana and Dvyashaya. According to Mr Ramanlal Chunilal Modi, it must be located where Saiyed Husain's Dargah is today, on the southwest side of the lake.

**Jangal Tirth:** According to the Saraswatipurana, it was situated on the lake's western shore.

**Devi Tirth:** It can be noted that it was present alongside the Jangal Tirth. According to the Saraswatipurana, the most well-known and revered 108 goddesses had their smaller shrines in the enormous goddess temple (Devipith). Dvyashraya serves as the source for the same. Currently, a Dargah is built over it.

**Sangam Tirth:** According to the Saraswatipurana, a Sangam Tirth was there in addition to the Tirths. Its precise position hasn't been specified, though. This Tirth is thought to have existed where the canal that transported water from the Saraswati River and the Sahashralinga Lake converged.

**Dashashvamegha Tirth:** The Dashashvamegha Tirth is also mentioned in ancient literature, although its location is unknown. On the left side of the Sangam Tirth, on the lake's northern shore, is where the Tirth is thought to have existed. Additionally, it is thought that this area once housed a Kashi Vishwanath temple. According to some historians, Sheikh Faridi's tomb was constructed on top of this temple since it contains numerous Hindu architectural features.

**Vidhyavasini Tirth:** The temple of the goddess Saraswati, also known as Vidhyavasini Devi, that is located in the lake's middle is also mentioned in ancient writings. The Bakasthal hill, which is still visible surrounding the lake's centre, was once a prominent feature. Mahaparajaya makes mention of Bakasthal as well. Some people also think that this is where the Queen's Palace (Rani no Mahal) was constructed. However, today there exist a few remnants that are thought to represent the remains of an old tomb.

### 3.4.2 Socio-culture Context

Value may be viewed from three distinct angles. As an exchange value, which refers to the cost of a thing on the open market; as a utility, or the value derived from actual usage; and lastly, as significance, which has to do with the esteem or sentimental worth associated with a particular monument (Sahasralinga). Due of the emotional worth that many religious, indigenous, and local groups have placed on nature itself, this last perspective is crucial to this historical monument. In that respect, they are completely context-dependent and subject to change through time, the many components and values that make up the cultural and spiritual importance of nature vary depending on the society.

The fundamental tenet of the Sahasralinga was the inclusion of multiple stakeholder values in all water-related decisions and the affirmation that "there were profound connections between human needs, economic well-being, spirituality, and the viability of freshwater ecosystems that must be taken into consideration by all."

Depending on one's beliefs, water may cure, cleanse, purify, or bring blessings, and today's water governance is weaker as a result of the failure to fully reflect these values.

The current study unequivocally reveals the water conservation measures done in Patana during the past thousand years. Perhaps a small tank was first constructed to the north of the settlement, and it was then expanded into a larger tank. This was a fantastic effort to maintain the tank and continue working to improve the social values related to habitation in the hot, dry climate. The culture and ecosystem developed around the talav were seen in the excavated decaying fragmentary remains. However this experiment was kept going on by succeeding generations at least for a period of about six centuries.

### 3.4.3 Education Context

It is well-known that Sahasralinga had educational institutions, monasteries and satrashalas (sacramental schools). These institutions of learning were not only for Brahmins. Patan was not only the capital of Gujarat but also a centre of education. Sahatralinga Sarovar surrounded by a thousand Shivalayas located on the border of Patan was a place of worship, study and entertainment for the townspeople. On the bank of the lake, King Siddharaj built Vidhyamath. In which free accommodation, food and tuition were arranged for students as well as teachers. Logic, character and literature were studied exclusively by students and various philosophies. Scholars from all over the country used to come to the gathering of the king. Good elaborated detail of Maharaja Siddharaja's Scholar's gathering is found in the contemporary Yasachandra's printed drama Kumulyachandra. Brahmin Scholars and Jain monks establish their workplace to Patan. And the merchants here were also excellent poets and eminent scholars. Among the contribution of Gujarat to Sanskrit and Prakrit literature in the Middle Ages, the contribution of the writers in Patan is the greatest.

### 3.4.4 Utilitarian Context

Sahasralinga may be characterized as a waterbody that is a localized water resource in the most practical and evident sense. It is surrounded by land. The lake receives its water from the river's drainage. Town locations are greatly impacted by the presence of lakes. Just as major human settlements historically occurred where there were lakes. To obtain water, people relocated to areas close to lakes. This led to the beginning of civilization, which in turn fueled the development of the local economy and industry. Sahasralinga also benefits from other significant factors because it was surrounded by large fertile rivers.

Sahasralinga had provided vital sources for irrigation in agricultural fields, and freshwater for drinking. It also helped to enhance the natural beauty of the environment, thus helping to develop tourism and provide recreation facilities. History is a witness that people from all over the country used to visit this magnificent historical heritage.

From the broader perspective, one can say that Sahasralinga maintained and balanced the ecosystem and helped in preserving the biodiversity of the area. Sahasralinga also helps the economy, by boosting the economic activity of the area. As lakes are always considered a place of recreation, hence it favours tourism.

#### 4. Myths and Legend

##### 4.1 The Curse

There is an interesting story behind this lake and that is, a curse by a married women to the king Sidhraj jaysingh and the lake. The story line is like that raja Sidhraj jaysingh fell in love with jasma odan who belong odh family, while the lake was being constructed. She was putting a lot of effort into making the talav a reality as odh family are those who dug wells. The king had proposed to marry Jasma Odan, but she rejected the proposal as she is already married to a man named Ruda. Knowing about his husband the king decide to kill Ruda, and he did so. After killing Ruda the king sent his men to bring her to him but before that Jasma out of fear that the king could compel her to marry him! She swore so much that she finally decided to end her life. And she cursed the king that he would remain childless and that the lake being built would never fill with water. The curse was so powerful that it had to be countered by a human sacrifice! Her curse came true after she took her own life! The king intended to reverse the curse after learning about it. He was advised to make a sacrifice for someone with 32 Lakshana (qualities that indicate how good a person is). When word of this incident reached the adjacent villages, a guy by the name of Mayo came forward and declared that he was willing to sacrifice his life for the good of society. The king accepted his offer and promised to erect a temple to honour his contribution.

**Rudrakupa-** The Saraswatipurana narrates that initially when the King brought the goddess Saraswati with him to the lake, the flow of the river was too strong. This frightened the King and thus he prayed to Lord Shiva. Lord Shiva thus made the Rudrakup and after that, the flow of the river calmed down. Numerous little temples containing over 1008 shiva-lingam were placed, which jayasimha siddharaja brought from Amarkantak.

#### 5. Challenges and Conclusion

The present study clearly indicates the efforts made at Patan for water conservation during the last thousand years. Possibly a small tank was built on the north of the habitation and it was enlarged into a large tank. This was a grand effort to keep the tank alive by building a channel from the river. The engineers knew their problems of levelling, overflow, etc. for water collection and storage. However, this experiment was kept going on by succeeding generations at least for about six centuries. The lack of upkeep failed this tank. The neglect seems to be due to shifting local interests and political turmoil. One fact, however, seems to indicate that the area selected for the tank was not very effective so at a later date another site was selected and a tank was built there.

Sahasralinga, though considered to be a grandeur of its time has lost its fame over the period. Today, only a handful of people know about its presence and only a handful of them are familiar with its history. Hence, it becomes a moral duty of government and citizens to bring the topic of Sahasralinga Lake, its history, architecture, engineering and religious elements to light.

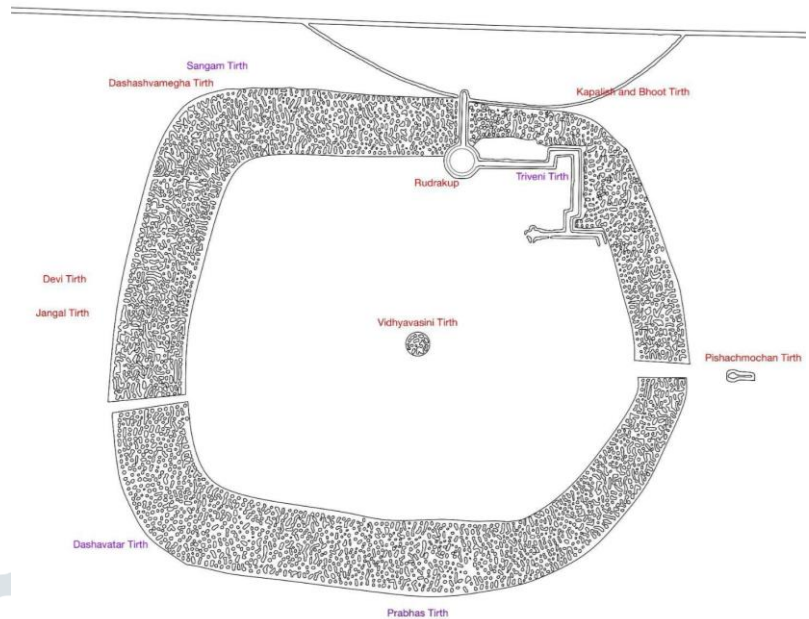
The very first thing that can be done to attract more visitors to it is to provide on-site signages and information (Digital as well as print media) about the lake. Along with that, a series of reconstruction projects need to be done. The complex is missing a defined entrance with a proper parking lot. the Parking area is too narrow and the second entry is located far away which doesn't have any signage information. The entire site is missing signboards and tourist information including the glorious history, Architecture and water treatment system information, etc. Even the original tabav had more than 24 tirthas situated but no information related to those is available.

Even such a historical monument is missing basic amenities, ie. Clean and hygienic drinking water, Toilet etc. A standalone temporary toilet block exists on site which is quite far away from the entire complex. There isn't any ticket counter or a security room with a tourist information centre located to educate the visitors. A souvenir shop is much needed so that not only this monument and nearby World Heritage site (Rani-ki-Vav) can have better visibility but also other crafts of North Gujarat (ie., A 1000-year-old "PATOLA" Saree making) could have better tourist attraction and they became global.

The entire complex is missing a defined walkway, sitting areas, etc. amenities. The complex is quite huge and it must have handicap-accessible paved walkways to cater for tourists from all age groups. The Retaining walls are also in very bad shape. The walls are broken from various locations due to flood water and ageing. A quick repair is much needed to prevent further damage to the monument and also to prevent sand from filling in the excavated area.

Since the location of the monument is in the North Gujarat area which falls under a Hot and Dry climate and has very deep groundwater, an attempt could be made to refill the small portion with water to rejuvenate and regenerate the waterbody.

The entire complex is missing a security fence wall except for the front of the monument which allows local cowherds to Come and graze domestic animals which also destroys the beauty and make the area a bit unhygienic and unsafe for tourists to spend quality time.





## 6. Bibliography

- 1) K.M.Munshi, 2020.Patan ni Prabhuta, Gurjan Prakashan, ISBN: 978-80-93-5175-332-2.
- 2) Mukundbhai P. Bramhshriya,2008, Uge Uge Patan ni Prabhuta, Sahasralinga talavni yojnao Ch-16, 10,pp (138-148)
- 3) Manibhai K Prajapati, 2009, Glorious History And Culture Of Anhilwad Patan (Gujarat), ISBN: 978-8187471493, Sahasralinga tank,Patan by R.N.Mehta and C.margabandhu,17, pp(155-173)
- 4) [https://en.wikipedia.org/wiki/Sahasralinga\\_Tank](https://en.wikipedia.org/wiki/Sahasralinga_Tank) (accessed Aug. 01, 2022)
- 5) <https://www.inditales.com/Sahasralinga-talav-patan-gujarat/> Anuradha Goyal, October 24, 2014, HERITAGE Sahasralinga TALAV, PATAN, GUJARAT (accessed Aug. 01, 2022)
- 6) <https://sudhagee.com/2015/03/03/travel-the-Sahasralinga-talav-at-patan/> sudhagee, March 3, 2015, THE Sahasralinga TALAV, A MUSEUM AND A CONVERSATION, (accessed Aug. 01, 2022)
- 7) <https://www.livehistoryindia.com/story/monuments/Sahasralinga-talav-patans-sacred-tank> Harsh Shah, 2019, Sahasralinga Talav:Patan's Sacred Tank (accessed Aug. 01, 2022)
- 8) District Administration and National Informatics Center, Ministry Of Electronics & Information Technology, Government Of India, "History | Patan, Gujarat, India | India," History | Patan, Gujarat, India | India, Jul. 18, 2022. <https://patan.nic.in/history/#:~:text=Vanraj%20Chavda%20had%20founded%20A%E1%B9%87ahilpur,Bhimdev%2C%20Siddhraj%20Jaisinh%2C%20Kumarpal.> (accessed Aug. 02, 2022).
- 9) V& A Museum, "Bairam Khan is assassinated by Haji Khan Mewati and Afghans at Patan (Gujrat), 1561, Akbarnama.," [https://hi.wikipedia.org/wiki/%E0%A4%9A%E0%A4%BF%E0%A4%A4%E0%A5%8D%E0%A4%B0:Bairam\\_Khan\\_i\\_s\\_assassinated\\_by\\_an\\_Afghan\\_at\\_Patan,\\_1561,\\_Akbarnama.jpg](https://hi.wikipedia.org/wiki/%E0%A4%9A%E0%A4%BF%E0%A4%A4%E0%A5%8D%E0%A4%B0:Bairam_Khan_i_s_assassinated_by_an_Afghan_at_Patan,_1561,_Akbarnama.jpg), Jun. 25, 2008. Original Date Between circa 1590 and circa 1595
- 10) A. S. Gadre and Department of Archaeology (Baroda), "Archaeology in Baroda, 1934-1947: A Brief Review." Baroda State Press, 1947 (accessed Aug. 02, 2022). P.8
- 11) B. J. Sandesara, "Anhilpatak Patan: Gujarat's famous Capital," The Glorious History and Culture of Anhilwad patan (Gujrat), Apr. 01, 2009.ISBN:978-81-87471-49-3 P. 11 (47-58)
- 12) "Resident Visits: Vadodra Circle: Rani-ki-Vav, Patan | Economic Indicators | CEIC," Resident Visits: Vadodra Circle: Rani-ki-Vav, Patan | Economic Indicators | CEIC. <https://www.ceicdata.com/en/india/resident-visits-by-monuments/resident-visits-vadodra-circle-ranikivav-patan#:~:text=Person%20for%202020.-,Resident%20Visits%3A%20Vadodra%20Circle%3A%20Rani%20ki%20DVav%2C,of%2096%2C900.000%20Person%20in%202021.> (accessed Aug. 04, 2022).
- 13) "Sahasralinga Talav in Gujarat - Lake of Thousand Lingas," Sahasralinga Talav in Gujarat - Lake of Thousand Lingas. <http://www.discoveredindia.com/gujarat/attractions/rivers-and-lakes/sahasralinga-talav.htm> (accessed Aug. 04, 2022)

